

PSYCHICAL RESEARCH REVIEW



A Thought Photograph of a Human Figure.

This photograph was made by Prof. T. Fukurai, of the University of Tokyo, Japan, and represents the impression made upon a photographic plate, held between the medium's hands, of the thought of human figure held in the medium's mind. The photograph on top is the medium.



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Psychical Research Review

A Monthly Magazine Devoted to Psychical Research and Occultism

Edited by C. P. CHRISTENSEN

Published by the

Psychological Publishing and Distributing Corporation

Office: 109 West 87th Street, New York City

This magazine will deal with various sciences: hypnotism, magnetic and mental healing, mind reading and telepathy, trance and trance mediumship; and explain the various phenomena.

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Subscription Two Dollars Yearly

Single Copies 20 Cents

Canada, \$2.25 and Foreign Countries \$2.50

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Write for Advertising Rates

Forms close the 10th of the Month preceding date of issue.

Entered as Second Class Matter July 14, 1915, at the Post Office, New York, N. Y., under the act of Congress of March 3, 1879.

VOL. III.

AUGUST, 1917

No. 2.

Bert Reese

The Man Who Convinced a Supreme Court Judge in Court of his Clairvoyant Powers, Who Knew on March 27, 1915, that Bryan would Resign, that the Lusitania would be Torpedoed, and Many Other Things.

By FLOYD GARRISON.

On the twenty-seventh of March, 1915, a short, stout, smooth-faced man of seventy years, wrote to a friend in Brooklyn, answering seven questions. These questions included the information that the Secretary of State would suddenly resign, that one of the greatest of ocean steamers would be torpedoed, many United States citizens lose their lives and war with Germany narrowly averted; that Henry Siegel would not pay creditors but go to jail, that Mrs. Carmen would be acquitted of murder and that Leo Frank would not escape the death penalty!

And bear in mind—all this was written on the 27th day of March, 1915.

she had him arrested on a charge of disorderly conduct and he was found guilty in the lower court. He appealed.

During the last week in June he appeared before Judge Otto A. Rosalsky in the Supreme Court.

"The number of your watch is so and so," said Mr. Reese, giving the exact number of the judge's watch.



PROF. BERT REESE.

"The amount of money you have in the bank to date is so much," he continued, giving to a penny the exact amount the judge had at that time in the bank.

Bert Reese, the man who wrote this remarkable letter, took care that none should dispute its authenticity, especially as to date, so he did not put it in an envelope, but folded the typewritten sheet, pasted it together and mailed it in that manner, so the government postmark would verify the date he had written inside. The letter today shows all these remarkable prophecies made under the date line of March 27, while the other side of the sheet of paper bears the Brooklyn postmark of the same date. The letter in full was as follows:

230 West 99 Street,
New York.
March 27, 1915.

Dear Mr. Behrendt:

Your letter of the 24th inst. at hand. I return the same as you request and expect that you return this note also as promised.

I mail this note to you without an envelope because then it bears the U. S. postmark over the address and nobody can dispute that it was mailed to you this day, the 27th of March, 1915.

Here are the answers to your questions: (1.) My case will come up at the end of June and, as I told you before, I will win with flying colors, and an honorable discharge by Judge Rosalsky before whom I prove in open court my ability as a seer. (2.) The Greenhut case will create a very unfavorable impression against Capt. G. and will bring out details which in the end benefit his creditors. (3.) An unexpected, terrible disaster—the torpedoing of one of the greatest ocean steamers—will arouse the whole world and especially this city. Many prominent U. S. citizens will lose their lives in the catastrophe and only the diplomacy of Washington and Berlin will avert war between these two friendly nations. (4.) Our Secretary of State will suddenly resign, and his action puzzles the world, although I could comment on it. (5.) Siegel will not pay his creditors as promised, but will go to jail as I predicted long ago. (6.) Mrs. Carmen will be acquitted, and Leo Frank and Charles Becker will not escape the death penalty. (7.) The affairs in Mexico will reach a climax towards the middle of July and the U. S. will be compelled to intervene.

Your questions 8, 9 and 10 I refuse to answer.

I may have to go this evening to Brooklyn where I must attend a meeting near the terminal (Atlantic Avenue Station), and if my time permits it, I shall call at your residence.

Yours very truly,

(Signed) BERT REESE.

It was this same Bert Reese who, in February, received a caller, a strange woman, who called to have her fortune told, as the common expression is. Mr. Reese gave her a sitting, told her many things and, when she offered him money, he refused it. But nevertheless.

"You are discharged!" exclaimed Judge Rosalsky.

And so the man who could apparently see through brick walls—the judge's bank book was not in the court building—proved his powers and won his freedom. In his remarkable letter the first question asked him was how his case would come out and his reply was that he would "win with flying colors and an honorable discharge from Judge Rosalsky."

This much of the court proceedings, but nothing concerning the letter, was widely commented on, but the public prints did not get the most remarkable part of the tests given Mr. Reese before Judge Rosalsky, which were far more remarkable than these just cited. When he appeared before the judge the clairvoyant declared that he had refused money, that he had not broken the peace and that he did possess extraordinary powers and would, with permission, prove it by a demonstration or any test right there in court.

His offer to prove it was taken up. A rather skeptical committee made up of newspaper men, detectives, and two assistants from the District Attorney's Office, was chosen and they went into an adjoining room to prepare the tests.

In Reese's absence the committee-men wrote a number of questions upon small pieces of paper—none of which Reese was allowed to see or even touch—these were then folded, sealed and shuffled, so that no one could possibly know which was which. They were then placed in a hat and Reese was summoned back into the room.

Upon these slips of paper a number of questions had been written. One of them read: "Am I going to get an increase of salary?" Another wrote his mother's maiden name, as a test—"Electra Winana"—a very unusual name. Another wrote "Is Becker guilty?" And so on. Every question which could be thought of as a "poser" was tried—but the result was the same in every case. The mysterious Mr. Reese had a correct answer to each question, reading the slips of paper as though they lay open before his eyes, and supplying the answers to each in turn.

"Yes, you are going to get a rise in salary, but it won't be a large one," he said in answer to the first paper, which the reporter was pressing the seer's forehead. "Your mother's maiden name is Electra Winana"—in answer to the second. "You want to know if Charlie Becker is guilty"—in answer to the third. "He is not really guilty." This proved that the clairvoyant had at least divined the actual contents of these sealed and folded slips of paper,—which he had never even touched—and the same proved true of each one of the questions propounded. The committee members were convinced, dumfounded and amazed! They came in and reported their findings. The court was equally amazed. The jury was convinced—likewise the judge! "You are discharged," said Judge Rosalsky; "I do not find you guilty of

disorderly conduct; on the contrary, you are a man of extraordinary powers."

It was one of the most remarkable trials of the kind ever held in any court. Psychic and occult phenomena were, for the first time, recognized as realities in a court of law—they were facts to be reckoned with; and this precedent will prove of the utmost value in all cases of a like nature which may be tried in the future.

It is at least reasonable to suppose that detectives—whose business it is to expose fraud and crime—and shrewd reporters—whose duty it is to ferret out trickery wherever it may be found—should have detected trickery if it had existed. But they did not. On the contrary, they were convinced and acknowledged that it was not trickery but something remarkable which they could not explain. It was a genuine psychical phenomenon. So Reese was honorably discharged.

Bert Reese has done many more wonderful things than this, however. He has found water, underground metals and oil, and many other substances, by simply walking over the ground, and telling the owners when, where and how to dig. He has found articles lost for months and even years by their owners. He has indicated the whereabouts of people, when no one else could find them; he has performed wonders in helping and advising those who have consulted him in the past upon all kinds of business and personal matters. In no case has he failed to benefit the person seeking guidance; in many cases, his prophecies have come out remarkably true; in numerous instances, he has soothed and helped those in distress—for his heart is as big as his great throbbing, bald head; and many and many a time has Reese refused to accept money from those who could ill afford to pay him for his trouble, and the exercise of his well-nigh miraculous power. This has happened time and time again.

How does this marvellous man perform his wonders? How indeed! If we knew, we should understand a great deal about the "sixth sense", and the psychical or occult world generally. Reese himself does not know. He only knows that he has always had this gift; that he sees things as though written before his eyes in space; that he tells what he sees; and that a curious feeling of "congestion of the brain" comes upon him,—making him almost faint at times,—in its intensity,—and at those times, a veil seems to be parted from before his eyes, and he sees things which "it is not lawful for man to utter"—visions of the future, scenes and pictures, symbolical presentiments,—all of which he describes in his half-dreamy way. These things "just come into his head," as he describes them—and, as they come, his great dome-like pate throbs and quivers—which one can feel, by placing one's hand upon it. It is quivering with spiritual vibrations! The very door to the beyond is being lifted before our eyes!

At times, he goes even beyond this. Bert Reese says that he feels, occasionally, the presence of his "control"—a Jewish Rabbi—who "controls" him and gives him information of a truly remarkable character. But this is not always the case; independent clairvoyance takes place,—as well as spiritual possession—but both seem intertwined and fused in a remarkable degree in this man's truly remarkable life.

Among the scores of prominent people Mr. Reese has staggered with his demonstrations of ability as a clairvoyant are Dr. William Hanna Thompson, the eminent brain specialist and author of "Brain and Personality," and Mr. Thomas A. Edison.

"Mr. Reese is the eighth wonder of the world—most marvelous," declared Dr. Thompson.

"When Colors Fade"

(By Philip O'Bryan-Hoare.)

When colors fade: and all the
world seems lonely,
When gathering showers hide
the sun from view
That is the time I want you—
and you only!
That I may hold to all that's good
and true.

When colors fade: you come be-
fore my vision,
Enriched with shades of nature's
lightest hue,
You break the cords; and laugh
at my derision
And show me glorious purple
shining through.

When colors fade: you make the
darkest corners
Alight with all the love your
presence brings.
I can no longer be amongst the
mourners

Who do not know the glory of
these things.

When colors fade: I see your
lovely halo
Around the very locks I would
have clipped.
I hold your hand—and in that
brief forgetting
I know—that for the nonce—the
veil has slipped.

When colors fade: for ever on
this planet,
And I have held you in a last
embrace;
I know that we shall meet twixt
gold and silver,
Never to part—in God's abiding
place.

Loved one. Your *smile* has made
me unafraid.
I am content to be *with you* when
colors fade.

Will Husbands and Wives be Re-united?

By REV. R. J. CAMPBELL.

Shall we rejoin and on what terms may we hope to rejoin those of our loved ones who have preceded us through the gates of death?

One sees but little of it in the papers, but that is mainly because the things we talk about in the papers are not usually those on which we feel most deeply. Even the pulpit is reticent in its references to it. And yet one meets it again and again, and it is clear that people are thinking of it to a degree unprecedented.

When the young and strong are taken away from us in such numbers as now it is but natural that this should be so. We feel the pressure of the problem more than in normal times. When the aged enter into rest it is like the finish of a song, but when youth perishes in the furnace of war it is like an interrupted symphony, and we long to hear it resumed.

Bereaved parents, wives, sisters and lovers all over the world today are listening wistfully for some real message of comfort in this regard. Whether they can get it is another matter.

Does life go on or does it finish with the shock of death? Assuredly it goes on, but how?

That is the point. Nothing ever dies except as that particular thing; it only changes its form, its mode of being. This is a simple fact beyond dispute. Our interest is not in immortality, but in whether it can be predicated of the fellowship of soul with soul.

Maurice Maeterlinck has a striking passage in his book "Our Eternity," which states the issue forcibly when he points out that what we are really afraid of in the thought of death is the destruction of our identity.

"Is it utterly indifferent to us that, throughout eternity, our body or its substance should know every joy and every glory, undergo the most splendid and delightful transformations, become flower, perfume, beauty, light, air, star and it is certain that it does so become and that we must look for our dead not in our graveyards, but in space and light and life—it is likewise indifferent to us that our intelligence should expand until it takes part in the life of the worlds, until it understands and governs it.

"We are persuaded that all this will not affect us, will give us no pleasure, will not happen to ourselves unless that memory of a few almost always insignificant facts accompany us and witness those unimaginable joys."

Yes, quite true; we do not feel that an immortality which fails to carry with it the continuity of individual self-consciousness is of much value. The elements composing my body at this moment were

in existence a million years ago and will be forming new combinations a million years hence, some of them doubtless far more elaborate and wonderful organisms than I have ever seen but they will not be me. (Forgive the colloquialism! it is badly wanted, and will be good English some day.)

And what would it matter to me if the mysterious life that is mine now were to be withdrawn into the universal life out of which it came, and my pin-point of consciousness be merged in an infinite consciousness, if at the same time I lost all memory, all recollection of myself as myself? To all intents and purposes I should be as dead and done for as if life ended at the grave.

And, moreover, all that to our experience at present makes life livable is bound up with this. If it is not spiritual it is worthless. As human beings we truly live in our relations with each other; and all the words that to us connote great, beautiful and inspiring ideals are words that assume these relations. What meaning would honor, fidelity, tenderness, sacrifice have apart from these? And where would be our humanity without them? It would not be humanity at all. So it really comes to this, that when we talk of the individual self with its memories, loves and fellowships, we do not mean simply going on. Still less do we mean that life as a whole goes on, that the substance composing us goes on. We know it does, but the fact does not interest us much. Do we go on?—the we who mingle together in all those attachments, services, mutual associations and affinities that are the stuff out of which all our highest hopes and dreams and ends and aims are constituted.

And if we individually go on, do we take up the thread of earthly relationship anew in the sphere beyond death, whatever it may be, or is death the finish of all that? Shall we know and love again in some brighter world the people we have known and loved here?

I repeat that this is the only sort of immortality that is really worth anything. And I re-emphasize the point that all that is best and noblest in us looks to this kind of immortality or to none. We have no other sort of experience that makes the prospect of an immortality denuded of these things in the least attractive. It does not follow, of course, that the mere fact of surviving the shock of death implies immortality. We might wake up on the other side of death and go on for a while and then flicker out. It is at least conceivable. But the presumption is that if we—the real we—can survive physical dissolution at all we shall continue to survive for ever.

The principal point on which we want to be convinced is that the death of the body is not the death of the man.

There may be great changes, immense changes, in the quality of the consciousness that survives. It may go on changing and enlarging

for ages. But if we could really be assured that, as the Bishop of London once said, a man is much the same person five minutes after death that he was five minutes before, we might fairly take for granted that he will continue to know himself the same person for ever after, even if he grows to be a demi-god.

It would be no comfort to anybody to be told that the person or persons he or she loved best in all the world were still living after death had claimed them, but that they no longer had any knowledge or recollection of those who mourned their loss on earth, or indeed of anything that had to do with earth. They might just as well be extinct. If the old friendships are dead they are dead, too. If memory is gone they are gone. They are as completely new beings as if they had never existed before.

Now having said all this I want to add as clearly as I can that we have the best possible ground for believing that the immortality I have been describing as alone desirable is a fact, and therefore that reunion after death is a fact, too—an indefeasible fact, as much a fact as that I who write and those who read these words exist now.

We shall never stop, and our interrelations with other beings will never stop. Let no one ask me how I know this. I do know it, and that is all I can say. No one can ever absolutely reproduce for others the evidence that satisfies himself on the deepest things.

But I hold that the fact of survival after death has been proved up to the hilt over and over again, and is being demonstrated still to thousands of bereaved ones, despite the prepossessions of this materialistic age of ours. And I am not thinking of the cult of necromancy when I say this. It is a practice attended with grave dangers, as the Church has long ago recognized.

But that communication between the living and the so-called dead has frequently been made and is still being made is, to my mind, beyond all doubt. Whether it is well that it should be habitual is another thing.

I should question it on the ground that it is surely undesirable to drag our emancipated dear ones back into earthly conditions. Far better speed them onward by our loving thoughts and prayers, and yield ourselves to the good influence of theirs for us.

There is such a thing as spiritual communion as the Church has always taught. It is one of the tenets of our faith. Why, even between beings still in the flesh there is often much sympathy from one to another across great intervening distances. One senses what is happening to the other, so to speak, or is aware when the other is specially thinking of him or her and pouring warm, loyal, benevolent wishes upon him or her.

How the knowledge of it often helps and sustains us through difficult and trying circumstances! Many a soldier at the front today

is not only the better for what he knows is reaching him hourly from the heart of mother or wife, but owes to it more than he knows. Is it going to stop if he gets killed? Assuredly not. It will but reach him more easily then, for there is no longer any fleshly barrier to the spiritual tide.

And in a few short years at most we shall all have entered upon that higher side of life and be learning lots of new things. It is probable, for instance, that we shall learn to transcend all imprisoning affections. Do my readers know what I mean?

Love is the greatest thing in life, to be sure—the only thing that makes continued life desirable as I have already shown—but our earthly love is a poor, restricted thing compared with what love might be in a higher state of existence. We are only able at present to love a very few people intensely, though we may be so happy in this love as to feel kind to everybody. But we cannot actually love everybody as we love our own nearest and dearest.

Now, is it both imaginable and desirable that, without ceasing to love those we love now, we might attain in time to a state of consciousness so much vaster and higher that we could love a myriad souls or more with the same devotion that we now give to one or two? In other words, would it not be a glorious thing to be able to love as we have always been taught that Christ loves, as if every soul were the only one in the universe, so strong would be our regard for that soul and so discriminating, but with an all-inclusive scope and range, none omitted, none forgotten, none rejected or despised?

That would be heaven indeed, a state of universal good-will, and therefore a joy beyond all our present powers of mind to conceive. Perhaps that is why St. Paul speaks of it as “to know the love of Christ which passeth knowledge”—that is, passeth knowledge now, but not always; the day will come when we shall get up to it in the life Elysian.

What is called natural affection may therefore have to become merged in something higher, but without being either dimmed or destroyed. I cannot doubt it myself. It will never become indifference. It will only cease to be exclusive. And I believe, too, that that rather sad fact, sad from one point of view, which none of us can help observing, that the dead are soon forgotten, is more or less an illusion. It is a merciful thing that time does take the raw edge off grief, does heal the deepest wounds of the heart in most cases. But it is not quite what it seems.

It is the mortal part of us that does the forgetting. The immortal part, the true imperishable self, holds on to its own and reasserts its claim, but on newer and higher levels, when the body is laid aside. What would you say if some one you loved with the whole force of your nature forty years ago were to talk into your room? You might

be overcome with delight, or you may have grown so far away from that early stage of experience as to be utterly unmoved.

But wait till death comes, and you will see that what was *truly* spiritual in that relationship will instantly leap back to *its* place in your soul and all else disappear with the worn-out garment of the flesh. And, oh, how many there are who *are* simply waiting for this great change to take place, with *whom* a beautiful love of early life is as fresh today as it ever *was*, and who are looking forward with patient eagerness to the everlasting morning.

O, thou soul of my soul, I shall clasp thee again,
And with God be the rest.

Memories may fade, sorrow and heart-break die down, familiar faces recede with the passing of the years; but all the precious fellowships of old will come back on a securer plane of possession, an altitude where there are no rival claims to be adjusted, no jealousies and littlenesses to be feared.

To many people it is a puzzle how we can fit into heaven with our earthly imperfections. The other night a soldier thus addressed me publicly. "Sir, somebody has been saying in England that a man who dies for his country goes straight to heaven, whatever his life may have been beforehand. Do you think it is true that if a chap has been a bit rackety, and yet gives his life this way, he will be all right on the other side, or will he have to go to hell?"

Do not smile, reader, at the naive simplicity of the question. I thought I detected a certain wistfulness behind it, and it had evidently been widely discussed among the men who heard it put.

I replied: "Probably the issue is not quite so sharp as you make it. Few of us are fit either for highest heaven or deepest hell. But what would you do if you were God?"

"I think I should give a fellow a chance," was the instant response.

Could any one answer the question better than this rough soldier?

There is a difficulty in imagining life in heaven. What we love, or think we love, in our friends and kindred is so closely interwoven with the physical organism that it is no wonder we are inclined to identify the two. We long and yearn for the familiar association—

For the touch of a vanished hand.

And the sound of a voice that is still.

But in a world where there is no eating and drinking, and marrying and giving a marriage, intercourse must be different. Speech is a clumsy instrument at the best for the conveyance of ideas; and shall we never get closer to one another, than tongue and embrace can take us? Yes, verily; we do it even now in the hours when silence gives the sweetest communion—a fore-glimpse of what is to be when the physical clog is gone.

And the most familiar face and form are changing before our eyes hour by hour. There is nothing permanent, nothing of eternal worth, in the purely physical. It is but as the sacrament of spirit that it has value, though that is much. But the essence of what we love is always invisible. No man has ever yet seen a soul. And it is that invisible that cannot die.

"Because of You"

Given through MRS. NETTIE WOOD, Medium.

The sweet song of an angel in heaven.

"Sweet have I known the blossoms of morning,
Tenderly tinted their hearts of dew,
But now, my flowers have found sweeter fragrance
Because of you."

Long have I worshipped in my soul's enshrining
High visions of the noble, and the true,
But now, all my aims and all my prayers are purer
Because of you.

Thus I have learned the use of life's labor,
To all it's puzzles found some answering clew,
Now, life to me has a nobler meaning
Because of you.

In the past days I chafed at pain and waiting
Grasping at gladness as dear children do,
Now, it is sweet to wait, and joy to suffer
Because of you.

In the long years of silence that part us,
Dimmed by my tears and darkened to view
Close shall I hold my mem'ries, and my sadness,
Because of you.

Whether our lips shall touch, or hearts shall hunger
Whether our love be fed, or joys be few,
Life will be sweeter and more worth the living
Because of you.

"Vivian."

The Field and Function of the Psychotherapist

By ALCINOUS B. JAMISON, M. D.

The whole history of man has been one long-drawn-out effort to find, to know, and to be his normal self. But within the past fifty years or so most extraordinary progress has been made in this search, and it is perhaps not irrational to predict that it will not be long before the science of psycho-physical man and his sentient environment will be taught in all literary and religious institutions of the civilized world.

Psychotherapists have before them a great and useful field of work inasmuch as they hold the key to man's physical, mental and spiritual evolution. But before the aspirant to psychotherapy may enter upon such a holy mission, his soul must have found itself, and mentally digested and assimilated the *modus operandi* of the relation and interdependence of his mortal body as an instrument or organ for the soul's spiritual functioning. The main interest in life is spiritual functioning; and the body, as an organ, is the direct medium for the furtherance of that functioning. Would you express a meaning through some form of art as music, painting, sculpture, architecture, mechanics, you must have a medium, or instrumental means, to enable you to forward the expression of that meaning. So with the soul: it would come into expression, and, to that end, it must organize a body through which that expression may be furthered. As you need a physical instrument (a phos—a candle, let us say), for the expression of light, so you need a physio-logical instrument (physis logos, productive power) for the expression of the psyche (soul). And it is necessary to know the mutual relations of the psychic to its physio-logical instrument, of the soul to the body, if we would intelligently further the ideal expression of that psychic, or soul. Then by education we progressively accommodate the physiological instrument, body, or organ, to its highest function.

When the aspirant for psychotherapeutic practice has learned the mutual relations of his psyche to his physis then he is fairly on the Path to the knowledge of the Normal Self as the accordant and responsive unity of soul and body. For, with the knowledge of this concept of unity he will come to the realization that he is still very discordant spiritually. Then he will proceed along the Path to the knowledge of how to become a true, harmonious unity, and how to maintain that unity, so as to achieve Ideal Normality. Then, and then only, will he realize the true end of his existence; for then, and then only, will he appreciate and use normally the limitless power resident within his psycho-physical organism.

The evolution of a man as a psychic, especially as a psychother-

apist, is forwarded by much thinking along any line whatever. Thought, as thought, develops intuitive powers and impressibility. In some persons the psychic sight is opened, by which they observe, in the ether, the normal and abnormal thought-embodied creations corresponding to their subjective conceptions (either their own or those of others), which creations, or objective counterparts, serve as so many living, recording and accusing witnesses of one's mental operations. Feeling and knowing that other persons besides himself, and his post-mortem friends as well, observe, in the ether, both his normal and his abnormal thought creations, a man will not only resolve to undo the past abnormal creations and cease to generate any anew, but he will also proceed with concentrated energy to mentally sterilize and sanctify his body, and remain mentally antiseptic for his own divine welfare and that of his fellow-man. When he has thereafter created normally, without a lapse, for about twelve years, the power is acquired that is so essential to the holy mission of a successful psychotherapist. Hindu teachers declare that when a man tells the truth for a period of twelve years he will acquire a tremendous power for good.

Thus fully prepared for a God-like mission (for it is a God-like mission, and no one should ever think of trifling with the physical and spiritual welfare of man), various methods and means can be adopted by the psychotherapist to accomplish the holy duty he has set out to perform: the means and methods, in fine, that the particular case presenting itself requires.

It would seem that the first aim of the psychotherapist, when a case comes before him of a man in ruins because of abnormal psychological creations which have reacted on his system, is to get him to transfer the seat of government from the cerebro-spinal, or conceptive, mind, to the solar-plexus, or susceptible mind, in order to arouse in the latter mind an active interest in definite ideal relations. The solar-plexus, or susceptible, mind is the spirit center. The psychotherapist contrives this transfer of government to the spirit center of his patients by suggestion and repeated thought-stimuli creations. Though, in its activity, Mind is an undivided unit, it has three fundamentally diverse capacities or functions, each of which may in their turn have dominance: Conception, Susception, and Transception (by "transception" meaning volitional execution, or the carrying of the Concept into consummation. It is convenient to refer to these three capacities as three minds.

When the spirit center has gained an interest in these ideal relations it will demand of its own conceptive, or so-called objective, mind, a rational concept of life and its responsibilities. Then, uniting with the cerebro-spinal seat of that mind, it will form the vaso-

motor, or volitional mind, for the purpose of applying energy to the realization of that concept. In this way he learns to fulfil his responsibilities with interested attention, and to think and live normally. Joy will come into his life, for he will have found himself. With the joy of discovery of his true self will come goodness and strength of character, with all that ennobles man and makes him like unto God. When man has found his true self and happiness surrounds him as an atmosphere, he will regard his mortal body as a very useful and essential organ or instrument, requiring the best of care, so that his spirit lodging within may not only be unhampered in the pursuit of knowledge and the attainment of wisdom, but that it may also be able to express itself in ideal creations, in every form of art, in every realization of beauty.

The etheric thought-forms of the psychotherapist directed to one in need should occupy the place of a guide, like the daimon of Socrates, and serve as a wholesome companion, to a weak brother, by constantly affirming, and in various ways suggesting, what it is wise and good to think and do. Either directly, or through his etheric thought-form counterpart, the psychotherapist helps his patient by stimulating his thought faculty; also by suggesting new avenues of endeavor; by guiding and warning, and especially by inducing him to realize, through incarnation or embodiment, the ideal concepts cognized by him. What the psychotherapist does is consequently tantamount to fertilizing the mind of his patient with new concepts, attitudes, and habits, both by direct thought-stimuli and by indirect thought-stimuli and by indirect thought-form etheric swirls. In this way he encourages the little normal mental sprouts until they become sufficiently developed to create without lapse into abnormal, and when this stage is reached his daimonic guidance and companionship may end, and the patient left to work out his further salvation for himself. If, however, the psychotherapist finds it imperative, in any particular case, and he has the requisite-time, he may, either as a daimonic companion or guide, mental endower or suggestionist, mentally invest or obsess the person to be aided; and to the extent that the mental domination is successful, all other sources of influence will be cut off or shut out. But in no case will the insulation be so complete as when the patient is under hypnotic control. In an exigency in which a very powerful suggestive influence is called for, hypnosis is essential, since the hypnotizer controls the influx of the miscellaneous thought-form embodiments that impinge on and enter into the organism of his subject.

During hypnosis the subject's cerebro-spinal, or conceptive, mind is an instrument of the suggestionist—moving an arm, lifting a leg, or speaking as directed by the suggestionist's dominating mind. No harm can come to the person, mentally or physically, that is thus in-

telligently treated by one who has developed superior attainments and who has the supreme object in view to fill the function of an endower, psychic guide, companion, or daimon, to those seeking for aid in all that goes to make a normal rational individual. Mental suggestions by either of the three methods noted above remain, in some measure, stamped on the mind of the one thus treated; and in due time the aggregate of the suggestions will exhibit a very marked educational influence.

To recapitulate—the three methods of suggestion indicated above are: (1) direct, generally verbal, suggestions by the psychotherapist, to bring about the transfer of dominance from the cerebro-spinal to the solar-plexus mind; (2) daimonic suggestion, through ether-actuated thought-form swirls of embodying entities, or of concept trends; (3) hypnotic suggestions.

Incidentally it may be stated that even a person of a very ordinary type of mind, and of no educational advantages, may develop into quite a metaphysician by frequently vacating the citadel of his body, and yielding temporary possession to a super-mundane spirit, say, for half an hour at a time. While, during the time of the possession by this spirit, the cerebro-spinal, or conceptive, mind of the person is seemingly entirely controlled by the possessing spirit, yet there is indelibly stamped upon that quiescent mind concepts of importance, and under no other circumstance could the mind of that person have been so powerfully and intelligently instructed. The ex-carnate spirit invading an inchoate metaphysician's carnate corporality, for short and frequent intervals, leaves its vibrating thought impressions upon that metaphysician's mind; or we can perhaps more fittingly say, leaves remaining in the organism a host of its thought-image servitors, and these servitors excite the sensations and desire that the spirit had while in possession of the organism some time previous. In this manner the growing metaphysician obtains whatever information invading spirits may choose to impart from time to time. The servitors referred to are so many yeast or thought ferments left in the organism, affecting that organism psychometrically, and they go on fermenting suggestions. The possessing spirit has, so to say, left part of his household; and they remain to carry out his mission, as it were.

Quite a similar psychological action takes place in a man's corporeal body under two different phases of mental control. For instance, when an ex-carnate spirit possesses the organism of a subject, let a hypnotist note the psychological phenomena during the invasion, and then, after the spirit's departure, let him place the same individual under hypnotic control. If it were possible for the hypnotist to imitate accurately the personality of the spirit the mental phe-

nomena ought to be quite the same. In both instances the mind of the subject is quite oblivious to all that takes place in his organism, yet we have abundant evidence that the suggestions made will sooner or later become cognized by the individual that had undergone such an experience.

If, for some purpose, an excarnate, or unfleshed, spirit chooses to beset, or obsess, a man, the psychological phenomena are quite similar to that of the spirit of a carnate or "mortal" man obsessing his fellow-man, although the carnate man can, as a rule, exert a stronger influence, owing to his greater psycho-physical advantage. Excarnate spirits can send mental suggestions to men in this mundane sphere in a manner quite similar to such messages between carnate men, but then again carnate men have a greater power owing to their environment conditions.

In my preceding paper I divided, for convenience, the psycho-physical evolution of man into four groups, and I pointed out their relation to each other. Those passing from the third into the fourth stage of ascent usually require the aid of a psychotherapist to make the transition intelligible, and therefore more endurable. Their psycho-physical organism has reached a degree of development in which the organism becomes extremely sensitive or highly pitched, and they feel very intensely their environmental conditions as well as their internal bodily disturbances; and if they be not strong in mind and body the peculiar and intense nervous sensitiveness experienced by them is still more keenly felt. They become subjects extremely sensitive to suggestion, obsession, hypnotism, possession, since their shell or corporeal encasement becomes, as it were, thin and cracked in places—like a sprouting nut or seed, or like the inchoate chick in his friable shell—sensitive to the new environment opening to them. This experience constitutes a second birth for human beings in the stage of ascent. Without knowing the how, why, and wherefore of it, strange sensations and feelings constantly possess them; and at times they wonder if they are going crazy or if some local ailment is causing all their trouble physically and mentally, as their soul reaches out for relief and guidance. But no helping person comes to their aid except a physician, who, as a rule, is not a meta-physician, and is consequently unable to diagnose and treat the most essential features of the case, namely, the mental cataclysm.

In his ordinary treatment of physical ailments the physician is marvelously successful. But here is a bewildered soul, a weary spirit, one that is on its unwitting way to find, to know, and to be its normal self. A woman, for example, possessed by an excarnate spirit, and acting uncommonly nervous and queer, is usually, if not invariably, diagnosed by the physician as a case of hysteria, and he thereupon

proceeds to examine the uterus with a speculum to ascertain the proximate cause of the hysterical manifestations. Before a proper diagnosis can be made the psychic operations of the possessing spirit, as well as the regular physiological functions of the subject's replica, should be understood and considered. Some day it will dawn upon the minds of both medical men and laymen alike, that a physician who prescribes psychic remedial agencies and uses the scalpel, must be a holy man, thoroughly acquainted with the psychological nature of men and their psycho-physical conditions.

Those that have passed through the travail of the birth of their spirit from its womb of enfleshment, describe it as having gone through hades, and never want such an experience again. The average length of time that it takes for the travail from the third to the fourth stage, which is what is called the rending of the veil of mortal enfleshment, and which resembles his earlier parturition, is, perhaps, five years; and oh! how many there are that fail to pass through the throes of the psychological birth of their spirit, and are sent to the madhouse, the sanitarium, the prison, the grave, or become addicted to the use of alcohol, tobacco, and the drug habit, and thus reach a premature death. What a sad thing to contemplate: the psychic victory over its enfleshment just about won, one spirit after the other is ignorantly and inhumanly cast on life's tempestuous ocean, to become flotsam and jetsam, buffeted about by their unquiet environment. The cataclysm involved in the rending of the veil of enfleshment may occur in childhood (such is the race's psychic development), or it may be deferred till later in life.

Some of the numerous and varied psycho-physical symptoms of the incubation period of the psychic man are as follows: A peculiar and awful nervousness, varying in its intensity; long periods of very stupid or dumb mental states, as though the contents of their skull were removed, while they are still able to make their rounds and do their work mechanically like automatons, keeping up appearances and attending to their duties; frequent annoying feelings of constriction around the head, as though an iron wire or band were drawn tightly around it; very sleepy periods, often of twelve or fourteen hours duration—the sleep, however, being very sweet, refreshing, and somewhat invigorating; a mental reaching out for something, but with no definite idea of what it may be; an awful feeling of detachment from everything as though the mind were far out in space; inability to read books or to remember what has been read in them; no particular interest in the past history of man; inability to be really entertained; a condition that might be called morbid; inability to put forth effort; a tendency to drift along wearisomely with no disposition to steer, and with no buoys and no light-ship to give one his bearings

to get out of the mental mist and heavy fog that besets him before he can enter the tranquil astral sea of mind; a feeling as though all the forces within one were caged and unable to break through the bars, and oh! the companionless and weary time of waiting for a change; a comparative inaction of the assimilative and eliminative functions of the body; a feeling as though the hands, face, and body were bloated; a sense of being a listless, good-for-nothing person, worthless to one's self or to any one else.

Those that are strong in body and mind have all the experiences they can endure during the long years of travail, which is a process for the liberation of the spirit from the mortal womb of corporeality; while those that are in possession of a comparatively frail organism, subject to local bodily ailments, with incompatible or uncongenial surroundings, naturally find the cataclysm they are passing through doubly severe. Many of them fall by the wayside, and thus fail to reach the goal of ethero-spiritual consciousness, to which all mankind are entitled, as the tide of evolution carries them on and on to newer and superior mental planes of life. The cataclysmic symptoms are as various and numerous as the temperaments, bodily health, occupations, associations, and home adjustments of the individuals that are caught in the crisis throes of the ascent of man.

All mankind are being carried along by the upward wave of evolution, and each succeeding generation is becoming more sensitive. This sensitiveness is accentuated by labor-saving devices and by readily accessible literary matter. All of these stimulate the process of thought. This process refines and sensitizes the psycho-physical organism, exposing it to ever newer and larger experiences, which it must pass through so that the pathway be made as easy and agreeable as possible for the ripening spirit of this planet.

Besides those who are now passing through the throes of birth into ethero-spiritual consciousness, there are others who are just about entering the cataclysm, and many are on its borderland, all of whom are beginning to manifest some of the numerous and diverse symptoms of the coming travail. Through ignorance and superstition many are in every possible way suppressing the new and peculiar feelings, concepts, and experiences that come into their lives, thus stunting and dwarfing their spiritual capability.

As a rule, a very small percentage of mankind is exempt from one or more local bodily ailments, which ailments wide-awake medical advisers diagnose fairly well. Their local treatment is usually excellent, and their mental suggestions are in many cases helpful. They thus accomplish a great amount of good to the generality of mankind, especially to those that have not reached the borderland of the cataclysmic period described above. Now, I think it may be fairly maintained

that they will more definitely arrive at the action that a diseased organ has upon the mind when they cease confounding such action with the normal symptoms of travail I have briefly described, the symptoms, namely, of the passage of the ego through the cataclysmic period involved in his evolution from the third to the fourth stage. Making allowances, accordingly, for these disturbances that take place in the minds of many in this crisis period, we can, in our diagnosis, concentrate on, and arrive at, a fair knowledge of the disturbances occasioned by a diseased organ, or by functional trouble, or by auto-infection, miasma, or traumatic injuries.

Various severe shocks to one's organism, an acute disease, or a chronic one, may be the means of precipitating the cataclysmic crisis period, owing to the degree of hypersensitiveness occasioned; and thus we have two distinct disturbing causes operating in one individual, requiring treatment peculiarly adapted to the two causes manifesting themselves by the various symptoms in the same case.

We are bountifully supplied by nature with a variety of psychotherapeutic agencies, such as auto-suggestion, altru-suggestion, hypnotism, and the various mineral, vegetal, and animal extracts, as well as electrical, magnetic, hydriatic, mechanical and many other agencies, all of them serviceable in their sphere of use for the cure and prevention of the ills that flesh is heir to. At present, varied and long clinical experience accompanied with good judgment will systematize and classify the various preventive and remedial agencies; will put them in their proper order and place of applicability. The time will doubtless come when some principle will be discovered that will raise them above the necessity of individual empiricism, and class them in a true schema of scientific hierarchy; but until then a wise and broad-minded empiricism should prevail. It should never be forgotten, however, that only when we have established an orderly system of divergent methods will we be able to treat with the highest intelligence the ills of man and aid him to find and maintain his normal health.

Perhaps we were not so very far out of our reckoning, therefore, when we stated that medical men do not miss the mark so very much in treating the corporeal man, for physicians, as a rule, are a progressive set of men, ready to avail themselves of new physical remedies as these come to the fore. But the evolution of the human organism goes on and on, and its neurotic department has been developing psychic functions within the last few decades that will have to be reckoned with by both medical and religious doctors, for they will have to distinguish rationally the normal symptoms of psychic expression from the abnormal manifestations, both of which may occur in the same individual.

The medical and religious self-sufficiency of institutions of "learn-

ing" are very apt to cause them to loiter a century or more behind the evolutionary pace of mankind, or at least of the saving remnant, whom the standpatters pipingly call charlatans, quacks, addlepaters, cranks, fad-chasers, blasphemers, unorthodox, etc. Of course, these institutions naturally imagine medical and religious chaos exists, when, in some providential manner, they find themselves in no small disrepute by the progressive element, who fortunately were not mentally anchored as those institutions are, and thus, not being anchored, were carried on and on by the current of mental evolution, with gods and goddesses beckoning them on as they near the shore of man's psychic emancipation from the mortal clay in which he has been so long and securely swathed. It is very, very much to be regretted that institutions of so much power linger in all their "dignity" so far behind the progress of the masses. How glorious it would be if they, like bold and brave soldiers, would keep in the front rank of mental progress and speed the knowledge that humanity is so much in need of for the comprehension of the present and the attainment of the possible. This desideratum involves only the cost of thinking. If self-sufficient institutions would only keep still and say nothing at all it would be far better than their perpetually obstructive tactics, for then they would at least not retard the world of good that up-to-date educators are attempting to do. Yes, t'would be a godsend to all concerned in man's finding, knowing and being himself.

Let us briefly survey the ground we have covered.

There is no condition of mankind, well or sick, in which either auto-suggestion or altru- (transmitted) suggestion will not prove advantageous, provided, of course, such suggestion be timely and wise. Suggestion stimulates or evokes thought-activity. One can not think without creating. Whether we intend it or not, the ether receives the objective counterpart to the subjective mental process we call thought. This imprint of our thought on the ether, and the inevitable dynamic reaction of the ether thereto, will persist, unless we undo or modify that reaction by our subsequent practice in creating more ideal or more normal thought forms. This subject will be treated at length in another article, where it will be shown how these ethereal creations of our thought complexes become re-embodied in the material or corporeal world. I would, however, emphasize at present that through suggestion and thought the ego is aroused to defensive and reconstructive creation in all that pertains to his mundane organism—business, religion, politics, etc.

The ethereal replica of man, which in other aspects may be called his auric body, is quite in sympathy with its denser, mundane replica, the corporeal body. Consequently normal constructive thought creations will first manifest themselves in that ethereal replica or auric body; and it also follows that if that thought be sufficiently energized

for a time it will incarnate itself in the external, denser, corporeal body.

Attention was called to the fact that the ethereal replica is itself an organism composed of myriads of psychic entities, and that the ego's outer and denser replica, usually called the corporeal or carnal man, is likewise constituted or made up of dense psychic entities, all of which are sentient servitors of that ego—usually spoken of as a spirit ensconced within; and that these congeries of infinitesimal servitors vibrate and objectify in consonance with the thoughts, feelings and sensations of our spirit; thus realizing all that it desires and wills. What means can be more simple and natural to enable one man to communicate with another psychically than the utilization of the sentient ethereal world stuff! This world stuff is available for the ego's inner and outer replicas, as well as for the reception and transference of thought. The ego, as a spirit, took on embodiment compatible with the function of his five animalistic senses, but in the course of evolution his psychic senses are also called into requisition, and are accordingly developed. It is essential that his concepts be ether embodied, for only through embodiment in the ether can psychic communication take place.

All men, as egos, have a body, digestive apparatus, lungs, eyes, ears, brains, etc., and every mother's son of them needs somebody to instruct them how to care for and use properly the various organs that constitute his organism. So long as man was content to browse around simply, an ordinary physician answered his needs very well. Now that he wants to think a little he needs a mental gymnast instructor badly, and such an instructor is known either as a "metaphysician" or as a "psychotherapist." This class of guides have come to stay with us. In future a doctor will have to be M.D.P.T., or he will have trouble to think for their own good and for that of the human race.

Thus it must be very patent to all that the field and function of the psychotherapist is as limitless as the human mind, which, by its creative power, is able to integrate and disintegrate constantly its thought replicas. The psychotherapist is called to divert the would-be normal, but still abnormal, thinkers; to lift them out of the marshes of abnormality into which they had fallen, and to inspire and sustain them as they rise to the serene heights of normality. Inasmuch as the ethero-spiritual consciousness of man is being rapidly awakened—as I have tried to show—we have an imperative need of psychotherapists to indicate to us the normal creative way to think, and the necessity of normal creative thought. For, let it never be forgotten, that what man has thought, prayed and hoped to be delivered from, is all within his creative power to compass, and that not a few of us have determinedly set about to achieve that consummation.

Devil Worship

By HEREWARD CARRINGTON.

It is asserted that there existed, before the war, notably in France, a society for the worship of His Satanic Majesty. In Paris there were to be found numerous occult societies for the study and practice of black or white magic; that is to say magical powers more or less perverted. Black magic is the practice of calling upon evil spirits to assist the nefarious designs of the magician. White magic is the practice of calling upon higher intelligences to assist in the production of good deeds. Whether either of these practices are founded upon fact, that is to say, whether either of them actually result in stimulating into activity powers more or less good or malign, is a question still unsettled. In the present age, which has established upon a scientific basis the vast potency of suggestion, and the scientific possibility of telepathy, and even of spirit return, it would be rash to deny *a priori*, all the claims made by the exponents of any cult of this character. Nevertheless, many of their pretensions are, of course, absurd in the extreme. Some of the practices to be outlined presently appear to us little short of ludicrous. It is for each one to form his own conclusion as to the nature and extent of the power brought into being through these practices. I merely wish to give a rapid résumé of this movement, and a sketchy outline of some of the rites which it is asserted are performed at meetings of this secret brotherhood.

A detailed exposition of this subject is to be found in Mr. Waite's work, "Devil Worship in France," which consists largely in an attack upon Freemasonry, and I have largely borrowed from this work, (which is but little known, and, so far as I can see, the only work of its kind in existence) for the preparation of this article.

Every emotional aspiration can be more or less perverted; white magic turned to black; normal helpful thoughts inverted into witchcraft; the worship of God into that of the Devil. It is asserted that, at these practices, Satan himself (who, by the way, bears the traditional aspect of semi-man, semi-animal) appeared in person, and generally conducted the ceremony. At other times, however, Lucifer does not appear, but prayers are offered to him, and the most extraordinary and revolting rites are practised, as methods of appeasing him, and of showing devotion to his kingly rule.

The following account is a *verbatim* record (supposedly) by a French physician, Dr. Bataille, who was initiated into one of the secret societies in Calcutta. Investigations have failed to reveal the identity of this famous doctor; and, indeed, his actual existence has never been proven. However, I summarize:

"The proceeding began. The skulls were placed upon the tables;

Adonai and his Crist were cursed impressively, Lucifer as solemnly blessed and invoked at the altar of Baphomet. Nothing could possibly be more successful—result, shocks of earthquake, threatened immediate demolition of the whole place, confident expectation of being entombed alive, terrific burst of thunder, a brilliant light, an impressive silence of some seconds, and then the sudden manifestation of a being in human form, seated in the chair of the Grand Master. It was an instantaneous apparition of absolute bodily substance, which carried its own warrant of complete *bona fides*. Everyone fell on their knees; everyone was invited to rise; everyone rose accordingly; and Carbuccia found that he had to do with a male personage not exceeding eight and thirty years, naked as a drawn sword, with a faint flush of Infernus suffusing his skin,—a species of light inherent, which illuminated the darkness of the salon—in a word, a beardless Apollo, tall, distinguished, infinitely melancholy, and yet with a nervous smile playing at the corners of his mouth,—the apparition of *Aut Diabolus aut Nihil* divested of evening dress. This Unashamed Nakedness, who was accepted as the manifestation of Lucifer, discoursed pleasantly to his children, electing to use excellent English, and foretold his ultimate victory over his eternal enemy. He assured them of continued protection, alluded in passing to the innumerable hosts which surrounded him in his eternal domain, and incited his hearers to work without ceasing for the emancipation of humanity from superstition.

"The discourse ended, he quitted the dais, approached the Grand Master, and eye to eye fixed him in great silence. After a pause he passed on, without committing himself to any definite observation; yet there seems to have been a meaning in the ceremony, for he successively repeated it in the case of every dignitary congregated at the eastern side, and finally of the ordinary members. When it came to the turn of Carbuccia, he would have given ten years of his life to have been at the galleys rather than Calcutta, but he contrived to pull through, without, however, creating a favorable impression, for *adversarius noster diabolus* passed on with contracted brow, and when the disconcerting inquiry was over, returned to the center of the circle, gave a final glance around, approached Shekleton, and civilly requested him to shake hands. The importer of missionary skulls replied with a horrible yell; there was an electric shock, sudden darkness, and general *coup-de-theatre*. When the torches were rekindled, the apparition had vanished, Shekleton was discovered to be dead, and the initiate crowding around him sang: 'Glory immortal to Shekleton! He has been chosen by our omnipotent God.' It was too much for the gaillard merchant, and he swooned. . . . "

A few days later, the following incidents are said to have occurred:

"Through one of those fortuitous occurrences, which are sometimes the mask of fate, the doctor witnessed a sufficiently indifferent performance by native jugglers, the chief of whom was exceedingly lean, and so dirty as to suggest that he was remote from godliness. During the course of the conjuring, this personage held the doctor by a certain meaning glance of his glittering eye, and when all was over the latter had private information that Satan desired to speak with him. The naive mind of the doctor regarded the name as significant in view of his mission. He consented incontinently, and was greeted by the juggler with certain mysterious signs, which showed that he was a Luciferian of the secret of Carbuccia, though by what device of the devil he divined the doctor's adeptship, the devil and not the doctor could alone explain at the moment.

"A miscellaneous language is apparently spoken by the Cingalese jugglers—Tamil, including a little bad French, not less convenient than needful in the present case. It was made clear by some brief explanations that the medical services of Dr. Bataille were solicited at the death-bed of a personage named Malmah, for which purpose the two entered a hired conveyance, while the rank and file of the jugglers followed at a brisk trot. In this manner they traversed a frightful desert, plunged into a forest of brushwood, finally forded a stream, and after two hours arrived at an open clearing, in the centre of which was a hut. An ape occupied the threshold, a vampire bat hung from a convenient beam, a cobra was coiled underneath, and a black cat welcomed them with arched back. The ape spoke Tamil freely and then marched off,—reflecting upon which circumstance, the doctor thought that it was quite the strangest thing in the world.

"The hut was the covering of a species of a well, down which, with some quakings for the safety of limbs and body, our adventurer was persuaded to follow his guides, and they reached, at the end of a long flight of steps, an immense mortuary chamber. There, on a bed of cocoanut fibre, he found his patient, from whose mummified and hideous appearance he at once concluded that she was entirely given over to Satan, and had long been a lost soul. As spiritually, so also, physically, she was past all human aid; indeed she seemed dead already, and he gave his medical opinion to that effect. The countenance of this opinion was apparently the warrant required for the proceedings which immediately followed, and it is difficult to understand why fakirs in league with Satan—for such we are told they were—and possessed, no doubt, both of ordinary native and occult methods of diagnosis,—could not have discovered this for themselves,—more especially as the lady, who seems to have been a pythoness by profession, and commixed with a familiar spirit, had already reached the ripe age of 152 years!

"To shorten a long and particularly noisome story, the astounded doctor ultimately beheld the dying woman revive suddenly, and crawl to the end of the chamber, where there was an elaborate altar surmounted by a figure of Baphomet; the fakirs crowded round her; the ape, the bat, the snake, the cat, all appeared on the scene; a brilliant illumination was produced by means of eleven lamps suspended from the ceiling; the woman drew herself into an erect position; the fakirs piled resinous branches round her; amidst invocations, mysterious chants, and yells, she permitted herself to be burned to death, her body slowly blackening, her face turning scarlet in the flames, her eyes starting from her head, and so she passed into ashes. . . ."

Thus ended Dr. Bataille's experiences in Calcutta. Gruesome and incredible as they appear, still more remarkable and noisome experiences awaited him in Singapore,—that port which, it is asserted, is the yeast-pot of crime. Here I regret that it is necessary to curtail the Doctor's narrative to a large extent,—owing to the nature of the facts he relates. The following account, however, may be taken as typical:

Dr. Bataille was taken to a house of ordinary appearance, into which they were admitted by another Indian, who, of course, like the guide, spoke good French. Through the greenery of a garden, the gloom of a well, and the entanglement of certain stairways, they entered a great dismantled temple, devoted to the service of Brahma, under the unimpressive diminutive of Lucifer. The infernal sanctuary had a statue of Baphomet, identical with that in Ceylon, and the ill-ventilated place reeked of putrescence. Its noisome condition was mainly owing to the presence of various fakirs, who, though still alive, were in advanced stages of putrefaction. Most people are supposed to go easily and pleasantly to the devil, but these elected to do so by way of a charnel house asceticism, and an elaborate system of self-torture. Some were suspended from the ceiling by a rope tied to their arms, some embedded in plaster, some stiffened in a circle, some permanently distorted into the shape of a letter S; some were head downwards, some in a cruciform position. It was really quite monstrous, says the doctor, but a native Grand Master explained that they had postured for years in that manner, and one of them for a quarter of a century.

Fr. John Campbell harranged the assembly in ourdou-zaban, but the doctor comprehended completely, and reports the substance of his speech, which was violently anti-Catholic in its nature, and especially directed against missionaries. This finished, they proceeded to the evocation of Baal-Zeboub, at first by the Conjurament of the Four, but no fiend appeared. The operation was repeated ineffectually a second time, and John Campbell determined upon the Grand Rite, which be-

gan by each person spinning on his own axis, and in this manner circumambulating the temple in procession. Whenever they passed an embedded fakir, they obtained an incantation from his lips, but still Baal-Zeboub failed. Thereupon, the native Grand Master suggested that the invocation should be performed by the holiest of all the fakirs, who was produced from a cupboard more fetid than the temple itself.

He was entreated to call upon Baal-Zeboub, but no Baal-Zeboub manifested. A tripod of burning coals was next obtained, and a woman, summoned for this purpose, plunged her arm into the flames, inhaling with great delight the odor of her roasting flesh. Result, *nil*. Then a white goat was produced, placed upon the altar of Baphomet, set alight, hideously tortured, cut open, and its entrails torn out by the native Grand Master, who spread them on the steps, uttering abominable blasphemies against Adonai. This having also failed, great stones were raised from the floor, a nameless stench ascended, and a large consignment of living fakirs, eaten to the bone, and falling to pieces in every direction, were dragged out from among a number of skeletons, while serpents, giant spiders, and toads swarmed from all parts. The Grand Master seized one of the fakirs, and cut his throat upon the altar, chanting the satanic liturgy amidst imprecations, curses, a chaos of voices, and the last agonies of the goat. The blood spurted forth upon the assistants, and the Grand Master sprinkled the Baphomet. A final howl of invocation resulted in complete failure, whereupon it was decided that Baal-Zeboub had business elsewhere. The doctor departed from the ceremony, fraternizing with Campbell, and kept his bed for eight and forty hours.

On his return to India the good doctor was fortunate enough to gain entrance to a grand initiation ceremony, which only takes place once every ten years.

At an easy distance from the city is the Sheol of the native Indians, and hard by the latter place there is a mountain, 500 feet high, and 2000 long, on the summit of which seven temples are erected, communicating one with another by subterranean passages in the rock. The total absence of pagodas make it evident that these temples are devoted to the worship of Satan; they form a gigantic triangle, superposed on the vast plateau. The entrance was through a hole in the rock, which gave upon a narrow passage guarded by Sikhs with drawn swords, prepared to massacre anybody, and leading to the vestibule of the first temple, which was filled with a miscellaneous concourse of Adepts, from officers and tea merchants even to tanners and dentists.

In the first temple, which was provided with the inevitable statue of Baphomet, but was withal barely and meagrely illuminated, the doctor was destined to pass through his promised ordeal, for which he

was stripped to the skin, placed in the centre of the assembly, and at a given signal one thousand odd venomous cobra de capellos were produced from holes in the walls, and encouraged to fold him in their embraces, while the music of flute playing was the only thing that prevented his instant death. He passed through this trying encounter with a valor which amazed himself, persisted in prolonging the ceremony, and otherwise proved himself a man of such extraordinary metal that he earned universal respect, and received the most flattering testimonies. That the serpents were undoubtedly venomous was afterwards proved upon the person of one of the natives present who, delivered to their fury, fell covered with apparently mortal bites, but was subsequently treated with native remedies and carried before the altar of Baphomet to be cured by the special intervention of the god Lucifer. This ceremony was accomplished by the intervention of a lovely Indian vestal, by the prayers of the Grand Master, a silkmercer by commercial persuasion, and by the mock-baptism of a serpent, after which the sufferer arose to his feet, and the inconvenient venom spurted of itself out of his wounds. . . . From the Sanctuary of the Serpents, the company then proceeded, with becoming recollection, into the second temple, or Sanctuary of the Phoenix.

In the the second there was an altar beneath the Phoenix, and a male and female ape were composed at the altar steps, while the Grand Master proceeded to perform a ceremony or ritual, which was followed by an amazing marriage of the two engaging animals, and the sacrifice of a lamb, brought into the temple, alive and bleating piteously, with nails driven through its feet. This was intended to symbolize a disapproval of celibacy, and an approval of the married state, or its less expensive substitute.

The third temple was consecrated to the Mother of fallen women; and the fourth was a Rosicrucian Sanctuary, having an open sepulchre, from which blue flames continually emanated. In the middle of this temple, there was a platform designed for the accommodation of more Indian vestals, one of whom it was proposed should be evaporated into thin air, after which a fakir, after having been mummified, before all those present, should be interred for a space of three years. These things were all performed with great success, and with no harrowing details, except that the fakir introduced his performance by suspension in mid-air.

The fifth temple was consecrated to the Pelican, and the sixth to the goddess of the Future. In this was obtained divination, given by a Vestal in a hypnotic condition, seated over a burning brazier. The seventh temple was sacred to Fire, and was equipped with a vast central furnace, surmounted by a chimney, and containing a gigantic figure of Baphomet. In spite of the intense heat pervading the apart-

ment, this idol contrived to preserve its outlines, and to glow without pulverising. A wild cat, which, during a ceremony, strayed through an open window of this chamber, was regarded as the appearance of a soul in transmigration, and, in spite of its piteous protests, was passed through the fire to Baal.

Then the crowning function took place in the Sheol of Dappah. A long procession filed from the mountain temples to the charnel-house of the open plain. The night was dark and clouded, and a light rain fell, and the ground was dimly lighted by the phosphorescence of putrefaction. The Adept went stumbling over dead bodies, disturbing rats and vultures, and formed the magic chain, while each Adept embraced his particular corpse. Incantations were pronounced, the object in view being the liberation of any and all spirits who might be wandering around in the immediate neighborhood of their dead bodies.

Such are some of the mysterious and revolting rights of Devil worships, as revealed by the secret confessions of one of the so-called initiates. It would seem utterly incredible that such things should take place in the present stage of the world's evolution; but one cannot say what may take place in the circles of perverted occultism.

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The Baháí Movement

By THOS. L. CARROLL.

Much interest has centred recently in the Bahai movement, many thinking it a new religion. It is not so. It is merely a concrete expression of the desire of all humanitarians, the brotherhood of man. It has twelve basic principles: The oneness of the world of humanity; independent investigation of truth; the foundation of all religions is one; religion must be the cause of unity; religion must be in accord with science and reason; equality between men and women; prejudice of all kinds must be forgotten; universal peace; universal education; solution of the economic problem; a universal language; and, an international tribunal.

The Bahai movement, which first came into being in Persia in the year 1844, has spread throughout the world. This great movement for social and spiritual reconstruction was first centred around a youth called Bab. Many European historians have described the charm of this propounder of progressive thought who was martyred in 1850 after six years devoted to teaching. He announced the dawn of a new age, an age when brotherhood and peace should cover the earth even as the waters cover the sea. His universal principles, however, were too vast for the limited minds of his contemporaries. He and a little band of followers were driven into exile and prison by the reactionary leaders of Persia; and in 1868, were immured in the desolate barracks of Acca, in Syria. From Acca Bahá'o'lláh spread his gospel of universal love throughout western Asia. After his death, in 1892, at the end of forty years of exile and imprisonment, his son, Abdul Bahá, became his successor. Under his leadership the Bahai movement has spread to all lands and all religions. It has bound Christians and Mohammedans, Buddhists and Parsees, Jews and Hindus into the most wonderful spiritual brotherhood the world has ever seen. The Bahais believe this is the beginning of the golden age of earth, the age of universal peace and love when, as Christ foretold, men shall come from the East and West, from the North and the South and shall sit down together in the Kingdom of God.

The twelve basic principles of the movement were laid down by Bahá'o'lláh sixty years ago and are to be found in his published writings of that time. They are defined by Abdul Bahá as follows:

The Oneness of the World of Humanity.—“Bahá'o'lláh addresses himself to the world of men saying, ‘Ye are all leaves of one tree and the fruits of one arbor.’ That is, the world of existence is no other than one tree, and the nations or peoples are like unto the different branches or limbs thereof, and human individuals are similar to the fruits and blossoms thereof. . . while in all past religious books

and epistles, the world of humanity has been divided into two parts: one called the People of the Book, or the Pure Tree, and the other, the Evil Tree. One-half of the people of the world were looked upon as belonging to the faithful, and the other as belonging to the irreligious and the infidel; one-half of the people were consigned to the mercy of the Creator, and the other half were considered as objects of the wrath of their Maker. But Bahá'o'lláh proclaimed the Oneness of the world of humanity—he submerged all mankind in the Sea of Divine Generosity."

Independent Investigation of Truth.—"No man should follow blindly his ancestors and forefathers. Nay, each must see with his own eyes, hear with his own ears, and investigate truth in order that he may find the Truth; whereas the religion of forefathers and ancestors is based upon blind imitation—man should investigate the truth."

The Foundation of all Religions is One.—"The foundation underlying all the divine precepts is one reality. It must needs be reality, and reality is one, not multiple. Therefore the foundation of the Divine Religions is one. But we can see that certain forms have come in, certain imitations of forms and ceremonials have crept in. They are heretical, they are accidental, because they differ; hence they cause differences among religions. But if we set aside these imitations and seek the reality of the foundation we shall all agree, because religion is one and not multiple."

Religion Must be the Cause of Unity among Mankind.—"Every religion is the greatest divine effulgence, the cause of life amongst men, the cause of the honor of humanity, and is productive of the life everlasting amongst humankind. Religion is not for enmity or hatred. It is not for tyranny or injustice. If religion be the cause of enmity and rancor, if it should prove the cause of alienating men, assuredly non-religion would be better. For religion and the teachings which appertain to it are as a course of treatment. What is the object of any course of treatment? It is cure and healing. But if the outcome of a course of treatment should be productive of mere diagnosis and discussion of symptoms, the abolition of it is evidently preferable. In this sense, abandoning religion would be a step toward unity."

Religion Must be in Accord with Science and Reason.—"Religion must be reasonable; it must agree perfectly with science, so that science shall sanction religion and religion sanction science. The two must be brought together, indissolubly, in reality. Down to the present day it has been customary for man to accept a thing because it was called religion, even though it were not in accord with human reason."

The Equality between Men and Women.—"This is peculiar to the teachings of Bahá'o'lláh, for all religious systems placed men above women. Daughters and sons must follow the same form of study and the same education. Having one course of education promotes unity among mankind."

The Abandonment of all Prejudices.—"It is established that all prophets of God have come to unite the children of men and not to disperse them, and to put in action the law of love and not enmity. Consequently we must throw aside all these prejudices, the racial prejudice, the patriotic prejudices, the religious and political prejudices. We must become the cause of unity of the human race."

Universal Peace.—"All men and nations shall make peace. There shall be Universal Peace amongst governments, Universal Peace amongst religions, Universal Peace amongst races, Universal Peace amongst denizens of all regions. Today in the world of humanity the most important matter is the question of Universal Peace. The realization of this principle is the crying need of the time."

Universal Education.—"All mankind should partake of both knowledge and education, and this partaking of knowledge and of education is one of the necessities of religion. The education of each child is obligatory. If there are no parents, the community must look after the child. Each person should have his part of the sciences."

The Solution of the Economic Question.—"No religious books of the past prophets speak of the economic question, while this problem has been thoroughly solved in the teachings of Bahá'o'lláh. . . . Certain regulations are revealed which insure the welfare and well being of all humanity. Just as the rich man enjoys his rest and his pleasures surrounded by luxuries, the poor man must likewise have a home, be provided with sustenance, and not be in want. . . . Until this is effected happiness is impossible. All are equal in the estimation of God; their rights are one and there is no distinction for any soul; all are protected beneath the justice of God."

A Universal Language.—"A universal language shall be adopted which shall be taught by all the schools and academies of the world. A committee appointed by national bodies shall select a suitable language to be used as a means of international communication, and that language shall be taught in all the schools of the world in order that every one shall need but two languages, his national tongue and the universal language. All will acquire the international language."

An International Tribunal.—"A universal tribunal under the power of God, under the protection of all men shall be established. Each one must obey the decisions of this tribunal, in order to arrange the difficulties of every nation."

"About fifty years ago Bahá'o'lláh commanded the people to establish Universal Peace and summoned all the nations to the 'Divine

Banquet of International Arbitration' so that the questions of boundaries, of national honor and property and of vital interests between nations might be decided by an arbitral court of justice.

"Remember these precepts were given more than half a century ago—at that moment no one spoke of Universal Peace—nor of any of these principles, but Bahá'o'lláh proclaimed them to all the sovereigns of the world. . . . They are the spirit of this age, the light of this age; they are the well-being of this age."

Would that these precepts had been accepted at the time of their enunciation. What misery and suffering humanity would have been spared. The wave of hate now spreading over the world would have been smothered in its conception. The Brotherhood of Man! Who would dare at the present time to attempt to spread its gospel among the ravished peoples of Belgium or Serbia or Armenia for instance? Would it not appear a mockery to them? And who can conscientiously blame them if they refuse to entertain any other feeling but that of hate for their oppressors? But time is a great healer. The day is surely coming when the world will be bound together in one great brotherhood, and the Bahai Movement will occupy a leading part in bringing that time nearer. Before that happy time can come, however, the various forms of government will have to be revised and there must be one universal system. Kings and Emperors must go, the people must rule. Russia has shown the way, but Russia is in great danger. Should she fail, should her leaders be corrupted, or her traitors succeed in their machinations progress toward the millennium of the Golden Age will be blocked for many years. That is the danger of the movement not being simultaneous in all countries. Could all the peoples become impregnated with the twelve basic principles of the Bahai Movement all would be well; at least it would be a great advancement in the right direction.

A Traveler in the Astral

A True Story of Experience.

By MARINE CRAWFORD.

One day while I was standing at my front door taking some deep breaths of mountain air in a Colorado town, a man swung lightly off a passing street car and came smilingly toward me, an open book in his left hand and his right extended in greeting. "I am glad to see you again, don't you remember me," he exclaimed with friendly pleasure.

Although trying to appear responsive to his recognition of me as a former acquaintance, my puzzled expression betrayed to his quick eyes that it was not spontaneous; then as if surprised at the slowness of my perception, he said in a cheery matter of course way, "You surely remember me, for I knew you as soon as I stepped off the car. The last time I saw you was in the astral over Salt Lake City," as if traveling in that rarefied atmosphere were as common at this stage of human development as automobiling has become. "Why I brought you nearly home and am surprised that you did not recognize me." I had then been studying what is classed as occult subjects for several years, and was accustomed to the idea of having within my organism a double that could travel at will when its physical attachment was sleeping, so his greeting while puzzling in its perfect assurance of the facts, produced no hair raising sensation in myself as it would have done at an earlier period of my ignorance of any such presence, with independent power of action over mental volition. As astral travelers communicate by means of thought flashes, and require no formal introduction, our acquaintance was resumed without more formality, in a natural easy way on the ordinary social plane, at the point where it left off in the astral. Although to satisfy any question that might arise in my mind as to his character and reliability, he referred to some friends of mine in the same line of thought with whom he was acquainted.

From his narrative I learned how he had observed me moving uncertainly in a circle over Salt Lake City, whose lights gleamed far below, and seeming to have attracted my drowsy senses, held me like a moth. I was thus drawn into the maelstrom of its psychic atmosphere, and with each narrowing circle less feebly impelled to move on to my physical tenement. The bond would have been broken ere long had assistance not reached me, and I should have been left drifting helplessly with nobody in which to manifest.

I had, as he gleaned from my confused answers, left my body unconsciously to take a trip to California, whither I had long desired to remove in the physical, but had been unable to arrange my

affairs so as to permit of my doing so. My psychic body, impelled by my strong mental desire, had left the physical one asleep and gone to view the promised land, had traveled too far over the fascinating ocean my physical eyes had never seen, and not being strong enough for so prolonged a journey, on reaching Salt Lake City on the return trip, had become too drowsy and exhausted to go farther without assistance. Many people travel unconsciously nightly, and would get into bad situations, or be unable to return, to their bodies, but for the aid given them by conscious travelers who are obliged by the bond of nature to give it. At that juncture of my distress Marcus Polus, also traveling in the astral, overtook me and inquired if I needed aid as my movements were so uncertain it was evident to him that I still had a body somewhere. I was too weary and confused to tell him where I belonged. He quickly sensed the situation and at once took me in his arms and carried me as far as Pueblo, where a woman aerial traveler met us and, perceiving my weak condition, offered to carry me to my home, as she had some acquaintance with me. I was like a child in her strong psychic arms and she speedily left me beside my body. I was awakened on entering it and knew from the nervous thrill I experienced that my psychic body had been traveling.

The next morning on awakening, before opening my eyes, bits of natural scenery passed before my mental vision my eyes had never beheld, and I wondered if they were reflected from some material counterpart my subconscious mind had registered in its wanderings over the earth. No memory of my nocturnal journey or astral companions, who had probably saved my life, came into my mind though a vague consciousness was present of something pressing from the back to be imaged but I was in too sleepy a condition at the time to exchange thoughts with or to express gratitude to the two airships that had attended and cared for me, then passed me in the night, or to recall the, to me, eventful occurrence, and should have known nothing of it if one of my benefactors had not appeared to my material senses, clothed in a material body. Any bits of the experience that entered my mind would, but for this succeeding acquaintance, have been regarded as dreams of the night. The usage of society excuses its members from future recognition or continuance of formal acquaintance forced at social functions, a usage that might with much more reason be extended to those returned from aerial trips and manifesting in bodies with personalities that have not been formally introduced. Conscious travelers have a clear perception of the shapes they pass in the astral and recognize when meeting them in physical forms, since the latter are built upon and shaped by the former according to the teachings of the sages.

My acquaintance with Marcus Polus was now resumed on a different plane from that of conventional usage, which seeks to conceal

more than it expresses. He called several times weekly and discussed for hours upon occult subjects, as he found me eager to move into the unknown, and to learn of the new things he had to unfold of the geography and philosophy of existence of the dwellers on this and other planets. In the presence of such a character concealment of thought and motive was impossible, so the only course to pursue was to entertain no thoughts that could not stand outdoor inspection by readers of mental auras, who see eye to eye and may be known even as they know.

We practiced telepathy at our meetings and at certain hours when absent in the course of which I became a sensitive thought receiver and a fairly good transmitter. He always flashed to me the day and hour he expected to call and when the bell rang I felt assured of his presence before opening the door. He apparently possessed a strong healthy body and assimilated the elements required to nourish it without eating much food. His previous life before the revolution occurred which was followed by an evolution that effected a complete change, had been a dissipated one. He had run the gamut of sexual debauchery, and plunged into the depths of wretchedness and unsatisfiedness, with the suffering and little pleasure resulting from a waste of vital power. In this state of mind and body he had gone out among the foothills one day with a revolver, determined to end his life of misery and debasement. He sat, he knew not how long, with face resting in his hands, reviewing his life and feeling that the future held nothing better, so long as he remained too weak willed to break the bondage of desires that were consuming his vitality constantly without giving satisfaction to compensate. At last he sprang to his feet exclaiming with the intensity of despair, "If there is no power in heaven or earth to help me get free from this hell and become a good man I will end my miserable existence now," and he placed the revolver against his temple.

At that instant his hand was seized, the gun removed and dropped on the ground. Shaken and unnerved by the interruption of his purpose, he stood trembling before a patriarchal presence in a long gray robe tied with a cord at the waist, and a long white beard and hair, enshrining a calm, benevolent face.

"My son," said the strange apparition in a deep musical voice, "you will gain nothing by ending your life before the time fixed by nature. If you will follow my instructions you can free yourself from the rule of those enemies in your household who are destroying you. The sage then seated Marcus Polus on the log again and stroked and soothed him until his mind was calm enough to receive some instruction. When the first lesson was finished that was to help him work to a higher plane than any he had ever known, the shadows of evening covered the mountain sides. That place was appointed as a rendezvous

once a week to continue the lessons so long as it should be necessary, then the sage vanished into the evening shadows. Marcus Polus stood looking a few minutes at the space where he had vanished into nothingness, then picked up his revolver, looked at it curiously as if it were an enemy to be dreaded, then turned and walked back to his cabin, feeling that he ought not to be living when he had gone out in the morning never to return, expecting his comrades to miss and discover his lifeless body in the hills. He felt that great things had happened and from that day the course of his life was so changed as to cause his acquaintances to marvel at the suddenness of it, yet his dignity forbade any questions being asked. He bought books and spent his evenings with such good results in study that he acquired a common school education that inspired his comrades with respect, and raised him to a higher position and better wages. But he was also engaged in occult studies under the direction of his master whom he visited, traveling by the air line to where he dwelt with a brotherhood apart from the haunts of men. His reformation was now complete. By storing his vital power it formed the basis for the development of clairvoyance and other psychic powers. His expression that formerly betrayed a sensual nature now radiated a clear pure light. He seemed to be moving rapidly in the rebound to the farther end of the arc from his former life. He was apparently master of the desires that had made his previous life a slavish one. He shuddered at the thought of ever returning to it from one of such peace as he then enjoyed. At this stage of his experience my acquaintance with him began.

The unfoldment of his own thought and the truths revealed to him during his journeys to other planets formed the tireless theme of his discourse for hours. Each time he called he brought a message for me from his rapidly unfolding spiritual nature that furnished me much food for thought, and so far as I was able to realize its meaning, extended my own mental horizon.

"It rests my body as much to go out of it consciously as to sleep", he said while describing some of his astral experiences. "I found different conditions of life on each planet, and while I felt freer to move on rapidly in learning higher things, there was so much that my faculties could not grasp of things commonplace to them, it seemed as if the things to be known pressed upon me like an infinite mass and closed my power of understanding. One enjoys the kind of music that appeals to his emotions and that is understood because of having an essence of the same kind in his own organism. Some tones of the music of the spheres are caught by sensitive souls who translate them into earth sensed harmonies. Earth's musical geniuses hear clairaudiently the wierd harmonies they compose, and when I hear them played they recall the vibrations I heard on other planets where they rehearse the music of the spheres with the skill of practiced mu-

sicians. I could understand and enjoy some of their simpler interpretations of it upon golden harps, and more of other kinds of instruments than I knew the names of. While I found thought language universally used the thoughts expressed, if complex, are not understood nor received by most of the minds they contact in their flight any more clearly than Emerson's would be by a hod carrier whose food is pork and beans and a corresponding muscular thinking on this food basis. The intellectual and material life of our earth moves on a low plane as compared with that of our planetary neighbors. When I am going on an astral journey of several days I lock my room securely and leave a note pinned on the bed saying, 'do not disturb my body I am coming back to it.' I take a final look at it laying apparently asleep upon the bed and say that I will return to it at a certain time, and I know that the intelligence controlling it will preserve its functions. I take these trips only while the moon is increasing and as I approach in my flight the planet I am going to visit, my psychic body is adjusted to meet the new conditions in a way that must be experienced to be understood. . . . That it has the power to do so and to understand the thought language of other planets affords proof that we are citizens of the universe. It gives one a sensation of power over matter to be able to pass through walls or doors without opening them. More people are using psychic powers than their acquaintances are aware of, but it is dangerous to force them in advance of unfoldment of the spiritual nature. It is very important to cease the use of tobacco, flesh foods, and liquors if one would unfold and retain psychic powers. They will destroy the body if it is not kept pure and healthy. I know that if I should use mine for base, selfish purposes they would leave me. But I have no temptation to again indulge in my former vices. I think of them as burnt out craters healed with snow." I realized that there was much in his experience that was too strong meat for my understanding, and his answers to my questions had to be taken on faith in advance of realization of their meaning. During the period of this acquaintance I studied into the mysteries of nature as never before but my progress seemed slow though I felt myself becoming more tolerant of the beliefs of others, less critical, less ready to give advice about situations of which I could know little from the outside. I was strongly influenced by the singular purity, patience and sweetness of his character. The ways of peace and quietness he followed breathed in his atmosphere. He no longer had use for a revolver. He made few calls and only upon those who were receptive to the message he had to give. His mission was truth seeking and he spent neither time nor words on trivial subjects. The sweet music of the spheres vibrated to his inner senses and his whole nature responded to its rhythm. By means of clairvoyant power he had discovered rich veins of gold and silver

ore but he made no surface locations on them nor would reveal their locality to others. He worked daily with his hands and studied occult subjects at night. The multitude would have pronounced him lunny for not using his psychic power to place himself in a more luxurious material position, but he was no longer moving on their path, whose end he well knew from what it offered on the way.

My acquaintance with him had progressed for a year with pleasure and profit to myself at least. I had become better able to do my own thinking and to venture in search of truth independent of the leading of authorities, and was expecting the continuance of it indefinitely, when Marcus Polus disappeared suddenly without warning or farewell, as completely as if his activity had been transferred to another planet, and I neither saw nor heard of him again. I had no doubt that he kept me under surveillance in the astral while my body was asleep so long as he deemed me in need of aid by suggestion, then left me to stand alone, his mission to me having been ended. Then after a time I ceased to feel his influence or to receive messages by the air line. I had come to realize that all minds in reaching out for truth or ideal concepts that lead on a will-o-wisp chase for more of their kind, diffusing an ambrosian essence of the gods, are astral travelers to that extent, so sometime, somewhere, in the astral realms if not on the material plane, while both are in pursuit of more light, I expect to again suddenly contact and hail Marcus Polus.

Be Steadfast

By a student of the developing class.

Steadfastness, without change from the base of fundamental principles, brings us to the end with a righteous victory.

No surrender, of principles: no compromise with evil or reactionary forces!

Even a temporary defeat with honor preserved, is more desirable than an inglorious victory.

March on, ye sons of men! On to the battle to overpower sin, suffering and backward conditions in life!

To be reviled, to be persecuted, can be borne patiently, if the cause dear at heart be a good one.

A happy life, my son, means contentment with harmony. Be steadfast, be true, and your angel guides will reward you with continued expressions of regard. (Inspirational). W. J. B.

The Book of Life

By WALTER SCOTT HASKELL.

Abbas Ali paused on the broad white steps of the Monastery building and stood gazing at his pet lizard as I approached.

"What do you see in that lovely creature that is so fascinating?" I questioned with some idea of drawing him out, a feat that as yet I had been unable to accomplish during my five weeks stay at the almost inaccessible retreat of the Thibetian Monastery.

"Ah, sahib Americana, you of the West have not the soul of things at heart, or you would know."

"Yes, we're very material in the West," I admitted, "and feel ourselves above those horrid creeping forms that are so repulsive in external appearance."

"Horrid is what horrid sees! If thou hadst no eyes to see the horrible, there wouldst be none for thee. Why is a lady's neck fair? Because thou thinkest it so. To a student of the rolling orbs of night, the stars are golden harvest of accumulated knowledge but to one whose eyes see no farther than the earth on which he treads, they are mere points of light," replied the Indian blandly.

"Well, Abbas, your philosophy may be all right, but we of the West want proof."

"Sahib Americana shall have proof, for there are spots in the lizard's eyes today, and they tell me that some great calamity is about to descend upon us. Wouldst sahib read what the gods say? Then follow Abbas Ali, he will lead thee to the sacred chamber."

With a parting glance at the repulsive lizard, the Indian turned and walked straight down the steps and took the path that led to the adjacent jungle. Knowing his ways, somewhat, I sensed the uselessness of further argument until he had demonstrated his ability to "show me." I followed in obedient silence. We were soon in the tangle of foliage and in constant danger of stepping on some of the creeping denizens whose bite meant certain death, of or rousing a tiger from his sun-bath in the rushes. Ah! Abbas paused. A snake reared in his path. The Indian looked into the reptile's eyes with a steady firm gaze. The creature slowly lowered its hooded head and wriggled off in the underbrush.

We continued on for a little distance, then my guide turned from the main path and crept through an almost impenetrable mass of vines and undergrowth. I followed as best I could for a dozen yards. Presently he stood up in a slight opening of the bushes, and I saw that we were at the base of a large rock or ledge whose perpendicular sides made further progress in that direction impossible. Abbas stopped and fumbled in a crevice under the ledge. Producing an

iron bar he inserted the end into a split of the rock, and threw his weight on the opposite end. The rock moved and swung around as though on hinges, leaving an opening large enough for a man to enter in an upright position. "Have you a light sahib Americana? It is dark where we would go."

I took from my pocket an electrical device and found it very convenient on this occasion, as it enabled me to see my way into the dark tunnel that led. I knew not where. The walls were bricked up and arched overhead. There was a damp smell, and the air was rather stifling. For five minutes we kept on in that mysterious tunnel that seemed to lead down into the bowels of the earth, and then dip up again. We came to the end of the trail when a solid rock loomed up in front of us.

"Is sahib ready to enter the sacred chamber?" asked the Indian stopping short.

"I see no entrance to any chamber—and this air is bad. If you can split that rock as you did the other, you may be able to find a chamber, otherwise—"

As I spoke the rock slowly moved back and left the passage clear. We walked into an enclosure that might be termed "The Royal Palace of Art", so gorgeously was the apartment decorated with statuary, paintings and bric-a-brac. It was quite a large room, and well lighted with tapers. In the center was a raised platform on which rested a pedestal that formed the base of a large glass globe, hermetically sealed and perfectly transparent. Within the globe, was a book of considerable dimensions, open in the centre and resting at an angle that gave a clear view of the pages. The right page was blank, on the left was writing in English.

"Read," said the Indian after prostrating himself before the sacred altar, "read what the gods have written in the book of life:"

At the heading of the page was: "A TRUE RECORD OF THE LAST MEETING OF THE GODS OF THE LOWER HEAVENS. Beneath was the text which read: "To further the ends of divine justice by helping to carry out the plans that the Mother heart hath conceived; for the fuller expression of the divine idea, a number of the gods of the lower heavens met in sacred conclave to discuss the policy of creating new worlds.

It was decided that another system of planets was needed in the outer sphere, in order that the myriads of disincarnated souls might have an opportunity to further experience the taste of matter, and to grow by experience to higher states of mental and moral worth. All were agreed up to this point, but there was some dissension as to the character of the world to be formed from the nebula of divine protoplasm, and upon this important question the leading speaker made the following argument in favor of the differentiation of species.

"Fellow gods: we all know that the divine Mother heart and the All-knowledge of the Father are one in principle and in essence. In creating new forms for the growth and development of the dual principle, and the quickening of the forces resident therein we have two methods from which to choose; to assure that the unit of divine consciousness shall still be kept a unit, that one material body is sufficient for the dual principle to manifest; or, we may assume that for the sake of certain advantages in mental leverage we should divide the Mother principle from the Father, and give separate bodies to each.

"In the case of the former method employed, our worlds would be peopled with forms of life embodying the Father and Mother principles with a single governing mind for each and every manifested creature. Reproduction of the species would necessarily be a spiritual and mental process. In the case of the latter method we would divide the principles and manifest them in separate bodies, with sex functions peculiar to each, and reproduction would go on on the plane of its conception.

"The principal objection of the latter method is the chaos of mind that would naturally follow such a division of the unit of divine consciousness. The separated sexes would intuitively feel a loss of some part of themselves, of something vital; and, stirred by the sight of their opposites, they would madly cling to each other and be absorbed in an amorous interchange of sentiment. An unusual interest in material bodies would be established, and minds would become blind and sensual.

"Fellow gods: as much as I appreciate the danger of creating separate bodies for the unit of mind to manifest in and through, I favor that method for the reason of the great leverage of mind that is possible under such circumstances. In view of the fact that the gods will have created these mortal conditions, the gods will have a slight influence for good over their creations. Without interfering with freedom of choice and the law of free will the gods can reach the mortal minds through the avenue of the soul or emotional part of the animal natures. Mortals then will be swayed by two forces: animal desires, and intuitive feeling of the higher forces on the inner soul plane where the gods may suggest and indirectly influence. It will readily be seen that to those growing entities in mortal life who can suppress their downward tendencies and live in the higher planes of thought, to them will be given much force of thought. Such great leverage would be possible that a single incarnation might suffice for a mediocre mind to grow to the planes of the gods. The dazzling prospect of the more sufficiently serving Our Sovereign Lord and Master is so alluring that I am inclined to favor, and even urge the accept-

ance of the method of peopling our contemplated worlds with creatures with separate bodies for the dual principle to manifest."

ADDENDUM.

The speech of the god was met with favor from his assembled brethren, and the vote was carried. The cosmic Mother forces were drawn upon, and material worlds were fashioned and hurled into the abyss of Time. When the nebulous whirling masses were sufficiently cool to admit of terrestrial life, forms of life were manifested: in mineral, in vegetable, in animal, and lastly in the form of man—both male and female created he them.

As man evolved from the lower stages, great advance was made in mental development and he became a god in intellect. Such great mental activity swayed as it was by sex desires, selfish ambition and cruel lust for gain made him a fighting animal, and he made war upon his brothers and tried to take what they possessed. In his blind passion he drew families against families, nations against nations until all nations were at war. This was the condition of the planet called earth when the god who created it came down to view his work. None but the gods themselves know the grief that tore at his heart when he saw that all his work was in vain. "ALL IS LOST!" he cried in the agony of his despair, "AND I MUST DESTROY THE BEAUTIFUL WORLD THAT I MADE, BEFORE IT DESTROYS ITSELF."

As I read the last terrible words written in the sacred book, and felt the agony that the god must have felt at the alternative of destroying his work, I turned to Abbas with a long drawn sigh. "Can this be true? Oh, tell me, Abbas, is it true that the earth is to be destroyed?"

"The gods utter naught but the truth," muttered the Indian mechanically.

"But how do I know that the gods wrote this?" questioned my doubting mind.

"There is no way of your knowing, sahib, except by believing. I have showed you the book in the sealed glass, but I cannot show you the gods, because your mind is earthward and you could not see them if they stood before you. Your intuition, your feeling is your only safe attitude, now as ever."

"But, if true, when will this destruction take place?"

"Soon, perhaps within a month, perhaps sooner, perhaps longer; but not long, for the gods do not delay when they have decided; spoke Abbas in a sorrowful tone, as one who pitied me, but felt no fear himself.

"But what will become of America, of Europe where the battles are going on? With so many souls launched into eternity—"

"Would you care to go and warn your people of the impending

disaster, I will commune with the gods and learn the very day that the earth will be destroyed. But now, let us go from here."

We turned from the mysterious underground room and made our way back through the tunnel and emerged at the entrance. Abbas closed the swinging rock portal and we threaded the jungle paths back to the Monastery gate and into the garden fronting the imposing structure. A little bird chirped from a bough of a shade tree, and as I turned to watch its flight I was surprised and almost startled to hear a sweet voice singing. It sounded near and was unmistakably feminine.

"Who is the owner of the voice, friend Abbas?" I asked of my companion.

"She is the lady who lives at the Convent a half mile from here. She sometimes visits this place to commune with the Monks, as she is very devout."

"Has she taken the veil?"

"I think not, for she pines for her native land, the United States of America."

"Then why does she stay in this out-of-the-way retreat of the Monks and sisters of the Monastery?"

"There is no one to lead her out since her father with whom she was traveling was killed in this garden by a tiger about a year ago. The way to civilization is beset with dangers, as sahib knows."

The singer had paused, doubtless hearing our voices, and at the next turn in the walk we came face to face with—the most beautiful woman I have ever seen.

There is something in the tragedy of human life that seems akin to fate. We try to avoid certain contingencies in life, and straightway the things that we ran away from follow us and we are overwhelmed by them. I had strenuously avoided women, shrinking from them as it were a hidden danger. Why, I could not say. Now, one was forced upon me, and—I did not shrink. I felt her presence was a boon to me, a kind of lost chord seemed to be suddenly restored, and it twanged against my heart with a vibration that I felt for years after. I knew that I had found my own.

This is not a love story, therefore the scenes following my acquaintance with Delia Montclare will be judiciously left out. The part that has to do with the closing of the tale of mystery and metaphysics is briefly told. While preparing to return to America, Abbas came to me one day and earnestly besought me to go with him to the sacred chamber. He said there was new writing on the "Book of Life."

In much the same manner as on the previous visit, we trod the nearby forest paths and entered the tunnel. Reaching the underground room with its fantastic decorations I went at once to the

raised dias and looked curiously at the open pages within the sealed glass. Sure enough, there was fresh writing on the right hand page, which before was blank. With bated breath I read the clear script:

"As one who knows the temptations that beset humanity, having lived and suffered, I feel an inborn sympathy with those erring mortals down in the flesh. And, learning of the determination of the ruling god of earth to destroy his work because of its unsatisfactory results, I have interviewed him on the subject, and besought him to spare them a little longer. Thanks to Yavah, he heard my voice in his heart, and has given me his sacred promise to refrain from this work of destruction, and to give me temporary jurisdiction over the warring nations of earth, that I may bring peace, and in bringing peace, create a more normal condition for body and soul. I am sure that I will save the major portion of humanity, for they are all true at heart, and only need a loving older brother's advice and guidance.

(Signed) J. C. (God of Peace)"

Opening the Door

By E. W. COLONY.

The young life, sheltered from infancy, must sometime be thrown upon its own resources and then comes the important step for the youth. It is so easy to sit still and say "I cannot do this!" even though the opening is fairly thrust upon one. The door is open a little way but they sense more beyond than their limited vision can take in and it seems to stagger them. When the door is open step boldly through, nor look behind, It will not seem strange once you have passed this point and you will wonder why you ever dreaded the change.

Life is constant change but it is always onward—though it may not seem so. It is always what is necessary for the development of character. These doors are opened to you all through life and every instant some soul is taking the plunge—making some important decision. Those that do not have to make these plunges into unknown worlds are negatively happier, in a way, than those who go deeper into life's meaning, but they do not know the greater happiness of the incoming tide which can be only appreciated by those who have known the out-going.

The view before one is not limited; it is only our narrow vision that tells us we can go no further and we believe it instead of opening all the doors,—to do which calls for faith and courage, and courage is simply another expression of faith,—faith that it is right for us to dare—right for us to go on.

CORRESPONDENCE

AN "INFIDEL."

Editor *Psychical Research Review*.

I received a copy of your interesting magazine and ordered one year's subscription, and I cherish it as the most valuable asset to my library. It is a gem in the broad light of reason, and should be read by every person who desires facts sustained by logical reason.

Popular theology however, has too many gods which are imaginary. Some of the sects seldom imagine only the Lord as their supreme God. Others claim God as the creator of all things. Then others rely upon Jesus as their only Savior. Then, in steps the Holy Ghost, the father of Jesus, who inaugurates a wonderful miracle.

So it is claimed this Ghost roamed about Israel, and but one Virgin could find, who could fill the grand prize he had in his mind. This virgin was Mary, who had never known Man.

And by her miraculous conception, God accomplished the plan. These are the orthodox Gods. The Chinese have their wooden gods, something they can see, which seems more rational than to worship something wholly imaginary.

The beginning tells us that matter was not a creation out of nothing, and that it never had a beginning, but always existed in some form; therefore, how could an imaginary God create the universe out of nothing? And yet, millions of intelligent human beings believe it. Mother Nature appears to me to be the only God we know anything about. It strikes me very seriously, that the belief in the orthodox Gods is the *breeder of crime*. It would appear so from the fact that a large portion of ordained ministers have been arrested, and many convicted of crimes. I have a list of 140, and a popular magazine published in New York City had a list of 160 who

were charged with crime during the year 1913.

The belief that Jesus can wipe out every transgression pervaded every one of the hundreds of different religions. I have never noticed that such a list of *freethinkers* had ever been charged or convicted by any court for criminal acts.

I have long since been convinced that the numerous orthodox religions have been, in a measure, a curse to humanity. In one State Prison, where I was an officer, there were 300 convicts who belonged to a certain church which claims to be a religious organization. New "Christian" organizations are forming every year. They all claim to be "holy," even the "Holy Rollers." It is no trick at all to originate a new religion.

When I was a kid, some three quarters of a century ago, I lived but a few miles from a man by the name of Miller, who had persuaded a set of dupes to believe the end of the world was near, when they would ascend to heaven bodily; and at the appointed time they gathered, arrayed in white robes, some on housetops to be ready, while Miller himself on that day was building a stone wall around his farm in northern Vermont, with the funds his dupes had turned over to him. The end did not come, but since then, their name has been changed to Adventists, and still they are looking for the coming.

These are facts which cannot be disputed.

Take also the Baptists. They must be baptised to be saved. I have seen them cut holes in the ice and plunge in their dupes; but in later years "sprinkling" seems sufficient.

Presbyterianism has a sad history, as well as scores of other denominations. This new and popular religious organization invented by Mary Baker Eddy, wherein thousands of our most

intelligent citizens have spent millions in churches where they meet to read over her claim that there is no such thing as matter—that it is simply “error.” She had made over four million dollars out of the sale of her books. The fact is, there is a minister in Los Angeles who attended her seances when she was a Spiritualist Medium. She stole her plan of “mental healing” from the Spiritual theory, and made a cult of it.

Take all of the old orthodox beliefs and you will find they originated at, or from, the Order of Constantine, the Pagan, the murderer of his own family, who presided at the Council of Nice about the year A. D. 325. They compiled from a lot of old manuscripts, no one knowing who wrote a word of them, a book, and called it the Holy Bible. And yet, to cover the needs of the church, it has been revised a dozen or so times, and has been re-revised of late years.

The Israelites have their Bible; Catholics theirs, and the Orthodox theirs. If one will study history they will learn the fact that whenever any religion has attained power, persecution and murder have invariably followed. Catholicism has murdered its millions. Even Protestants, when in power, have persecuted, even in the United States.

From the above facts I do not hesitate to assert that during the ages past religion has been a greater curse to humanity than a blessing.

The term “Infidel” is not very bad, as this is my Creed:

God in Nature bestows personal freedom on man,
Deny it, ye bigots, ye priests, if you can.
Ye think to enslave us, to come at your nod,
And force us to bow to your terrible God.
We are freemen, Nature made us like you,
With a heart and a conscience as just and as true.

Our God is in Nature, its protection and love,
Its presence is everywhere, beneath and above.

Your God is a tyrant, terrible and strong,

Who seldom does right, and often does wrong.

You seek for inspiration from ages passed away—

Ours received like manna, fresh from day to day.

If I was to offer an “Infidel” Prayer, it would be as follows:

Our rights must be respected, left free to sink or swim;

Our God, the god of Nature, we bow to none but him.

We worship at no altar but the altar of human love;

Our throne, the throne of angels who watch us from above—

Our prayer, the prayer of giving the widow her daily mite,

Our hope the hope of living in the great eternal night.

Our joy, the joy of knowing where's our home when 'neath the sod,

And our glory, the glory of going to the bosom of Nature's God;

Our success will bring us freedom, so bare your backs to the chastening rod,

And we will defeat the orthodox bigots and install Mother Nature's god.

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BOOK REVIEW

"PROFESSOR HUSKINS"

The purpose of this book is to portray some of the possible effects accruing from an advanced and applied knowledge of psychology in the hands of an honest, honorable and refined gentleman whose attitude toward the science was purely that of a student desirous of acquiring knowledge of its possibilities, actuated by no mercenary motives, seeking no personal honors or benefits.

The following from the "confession of faith," of the professor in the forepart of the book shows the spirit in which he conducted his investigations. "A true student aspires to gain truth, however much he may wound his past thoughts, and I can only regard life as a school of experience wherein what today we consider precious may tomorrow become valueless. . . . Somehow, I cannot comprehend advancement or progression without change—'change,' of course means the adoption of new ideas. If I believe the same as when a mere child, how can I have changed in wisdom? I cannot rid myself of the idea that consistency, that is, always believing what you used to believe instead of being the essence of wisdom, is rather a pronounced indication of ignorance. . . . I realize I am entering a sphere of investigation where new revelations are in store for me. I rejoice in the prospect, but earnestly wish I knew precisely the conditions that would be most propitious to usher in the new wisdom. How gladly would I comply with them, even though they should call for much sacrifice on my part. I have consecrated my life to the search for truth, and I will conform to whatever conditions those powers who so zealously guard the realm of wisdom may demand.

"I shall never be satisfied to use any but the subject I choose myself for this

experiment, as I am inclined to believe the minds of the others had been somewhat impressed regarding the subject before they came this time.

"Possibly I made a mistake in selecting my subject after all my care and deliberation upon the work. I know that women are considered the best subjects, but it seemed to me a man's brain was better suited to receive and transmit scientific problems than a woman's; theirs seeming fitted especially for spiritual work.

"I confess I am at loss as to how to proceed, but longer reflection will probably give me some clue to work upon. There is no use lingering over it longer now, for all new suggestions will come to me as the old ones have, unexpectedly and suddenly.

"I will take some recreation. Music always soothes and rests me, especially singing. There is a renowned singer here and I will go and hear her, giving my undivided attention to the witchery and enchantment of the human voice."

What happened at the concert and the complications that followed make interesting reading. Love and jealousy play an important part in the story. Altogether it is a story that is distinctly different and whereas science is its theme it is decidedly human and in every respect a thoroughly readable novel.

The author is Lettie M. Cummings and the publishers, Richard G. Badger, of Boston. The book may be obtained from the office of this magazine.

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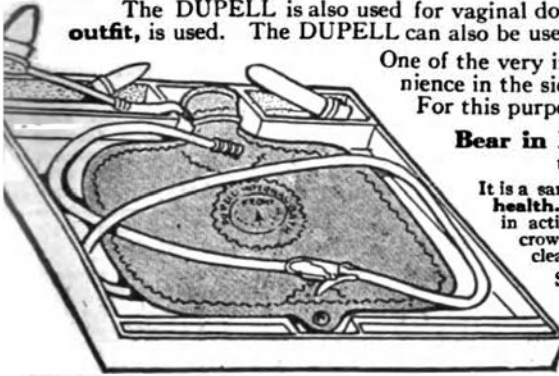
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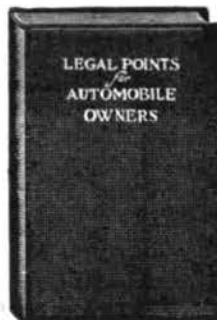
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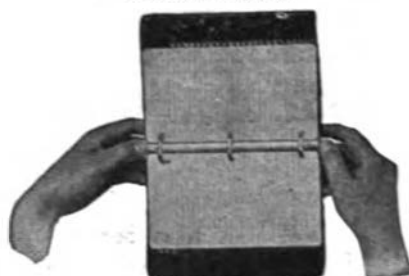
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